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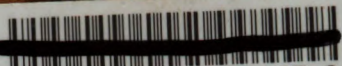
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Church, 1877

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THE TABLET.

In Memory of

WILLIAM H. ELIOT,	THOMAS H. PERKINS,	DAVID SEARS,
WILLIAM PRESCOTT,	FREDERICK TUDOR,	PETER C. BROOKS,
JONATHAN PHILLIPS,	WILLIAM APPLETON,	C. COOLIDGE,
NATHANIEL P. RUSSELL,	SAMUEL A. ELIOT,	WILLIAM H. PRESCOTT,
CHARLES BRADBURY,	SAMUEL HAMMOND,	EDWARD H. ROBBINS,

WHO FOUNDED THIS CHURCH,  
WHERE THEY AND THEIR SUCCESSORS, THOUGH OF  
DIFFERENT CREEDS, MIGHT UNITE IN THE WORSHIP OF  
GOD.

A.D. 1831.

# A SERMON

PREACHED IN COMMEMORATION OF THE

106231

FOUNDERS OF THE NAHANT CHURCH,

AT THE

DEDICATION OF A TABLET ERECTED TO  
THEIR MEMORY, JULY 22, 1877.

By ANDREW P. <sup>Preston</sup>PEABODY, D.D.



CAMBRIDGE:

PRESS OF JOHN WILSON AND SON.

1877.



Recat. 0 5-25-37 V.A.

## S E R M O N.

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ZECHARIAH i. 5: "*Your fathers, where are they ?*"

IN heaven, we trust; yet none the less here. Here, we have a right to feel, in the most literal sense. We cannot believe that there is any impassable barrier between the two worlds, nor can they be unmindful of earthly homes and kindred, or of places hallowed by sacred memories of worship, self-consecration, and Christian communion; and if there are meeting-places for those who have passed on and those who stay here, must not this distinction belong pre-eminently to the presence-chamber of Him in whom the dead live, and in whom he that believeth shall never die?

It is not, however, of this presence that I would now speak; but of the reappearance of the fathers in the children. The persistence in the same family, even for centuries, of peculiarities of feature, form, gait, and manner, is a matter of familiar observation; and there are here to-day not a few whose faces would be instantly recognized by one who had known their fathers or their grandfathers. Equally enduring is the heritage of mind and character, — nay, more enduring, more surely transmissible; inasmuch as constitutional tendencies are almost inevitably confirmed by precept, example, and influence. You who inherit the names on yonder memorial tablet are living photographs of the founders of this church; and were the likenesses debased,



had the photographs lapsed into caricatures, no tablet or inscription could preserve in honored remembrance those whose children failed to do them honor.

It is often said that hereditary distinctions have no place in a republic. So far from this, they are made only the more prominent and emphatic by the absence of transmitted title or prerogative,—with one important difference, however, that in the Old World the founders of families have often been ennobled for causes which implied no merit, and, in bad reigns, for complicity with royal usurpations, vices, or crimes; while in New England neither mere position, nor mere office, nor vulgar wealth, nor even splendid ability if combined with profligacy, can bequeath a name which posterity will be proud to own. Inherited qualities are the armorial bearings that here take the place of peerage and knighthood.

Hereditary aristocracy is of Divine right and ordinance. The earliest vestige of it is in the law given on Mount Sinai, which—while declaring the third and fourth generations heirs of ancestral guilt—promises a happy succession, without limit of time, for thousands of generations (so the words mean), to those who love God and keep his commandments.

Nowhere has been witnessed such a verification of this promise as in the twin colonies that formed the province, and afterward the State, of Massachusetts. The pioneer settlers in both Plymouth and Massachusetts Bay were the thrice winnowed wheat left on God's threshing-floor,—men who had passed through a series of trials which none could survive but those of well-balanced intellect, indomitable will, sturdy conscience, and impregnable faith. Their faults were those of their age,—some of them in a less exaggerated form than prevailed in the mother-land; their nobler traits bore the express image and superscription of Him for whose sake

they counted all earthly things as nought. In many of the households of magistrates, elders, and ministers, the light has never paled. In every succeeding generation, they have furnished for Church and State men of pre-eminent integrity, purity, and piety. Not a few of these names are still borne with distinguished honor, and have been transmitted to a numerous progeny without a stain; and where the Puritan type of character yet lingers, with its stern uprightness, its religious loyalty, its disinterested patriotism, it is identified in numerous instances with the very names that were its synonymes in the time of Bradford, Endecott, and Winthrop.

Some of the founders of this church were lineal descendants of these fathers of New England; and every one of them, I believe, was of kindred parentage and ancestry.

William Havard Eliot, foremost on the list, prepared the plans for the church, obtained the subscriptions, and officiated as secretary at the first meeting of the proprietors; but died before the building was completed. He was conspicuous equally for private virtues, for public spirit, and for refined and elevated tastes. No man had a dearer place in the esteem of those who knew him, or had more entirely the respect and confidence of the community. In the service of religion, he is to be commemorated as a leader in the reform of church music, which, under his guidance, rose from a tumultuous concourse of unskilled voices into a sacred art. His memory is still fondly cherished; and there were those who felt, when he passed away, that he had hardly left his equal.

His brother, Samuel Atkins Eliot, was for many years second to no fellow-citizen in enterprise and public service, as chief magistrate of his native city, as her representative in Congress, as a liberal benefactor and a judicious manager of various philanthropic institutions, and as Treasurer

of the University, — a man of signal integrity, purity, and loftiness of character, of firm religious faith, and of a life which, in its varied fortunes, illustrated alike the strength and the tenderness, the strenuous activity and the trustful resignation, that mark the faithful follower of the All-Perfect.

William Prescott was long regarded as at the head of the legal profession in this State, and twice declined a seat on the Supreme Bench. At the same time, he was a man of large and varied culture; and his fame as a lawyer hardly transcended his reputation as a scholar. To these endowments were added the still more excellent gifts of those traits which, in their due proportion and harmonious blending, make up that highest style of man, — the Christian gentleman.

Of his son, William Hickling Prescott, — who has given his name to the world in works which cannot be superseded, and therefore cannot die, — there remain in the inner circle precious memories of genial friendships, warm affections, kindly services, and a pure, graceful, beautiful life, on which never rested a shadow save the momentary shadow of death.

Jonathan Phillips was one of the many in his generation who regarded wealth as but a stewardship from God, — a relief-fund for need and suffering, a movement-fund for every enterprise that has human good in view. He was known, also, as familiar with the best thought, and associated with the profoundest thinkers, of his time, and as equally a diligent student of the records of the Christian revelation, and a loving disciple of Him who went about doing good.

Nathaniel Pope Russell, the father of your present treasurer, preceded him in that office, and held for many years of gratuitous and faithful service a like trust for the Massachusetts General Hospital, — a post of singularly responsible

and arduous duty, — for the West Church in Boston, and for the Bunker-Hill Monument Association from its formation till his death. The accumulation of these offices bears witness to the abounding and implicit confidence reposed in his fidelity and discretion, and, at the same time; to his unselfishness and public spirit in so large a sacrifice of time and ease to the higher interests of the community.

Of Charles Bradbury I know little, except that he was a man of unblemished reputation, and held in high esteem by his associates.

Thomas Handasyd Perkins is remembered as the merchant-prince of his time, for many years surpassing any other man in New England, if not in the United States, in the extent of his operations, — a man of masterly ability in his profession, of a mind enriched alike by reading and by travel, of keen insight into character, and of almost prophetic foresight as to events in the mercantile and political world. With unswerving rectitude and a high sense of honor, he united a generosity commensurate with his ability; and our noble Institution for the Blind, bearing his name, owes its existence to his liberal endowment. He has left his record, not only in this and other forms of public charity, but equally in the successful career of not a few whom he educated as merchants, or aided in their entrance on a business life, or tided over hazardous straits in those seasons of trial which checker the history of the financial world.

Frederick Tudor, one of the earliest residents, was one of the chief benefactors of Nahant; and much of the verdure that crowns the once barren peninsula is the surviving memorial of his laborious enterprise. A man of liberal culture, of large mental scope, of strenuous purpose, and indefatigable perseverance, he made it his life-work to actualize what was deemed impracticable, and to realize what seemed impossible.

William Appleton, a man of a widely different type, was one of those high-minded, large-hearted Boston merchants who have adorned success by unsullied rectitude, wealth by its generous use, refinement by unostentatious simplicity, and an elevated position by the amenities and charities which alone can give it dignity and grace.

Samuel Hammond has an equally honorable record as a merchant, a citizen, a neighbor, a friend, a father, —in all the relations of life true, faithful, and exemplary.

The name of David Sears is associated with an incessant flow of benefactions, —charitable, literary, and religious. Thoughtful and speculative, with opinions in some respects peculiarly his own, he deeply deplored the strifes and animosities in the Christian world; and among his favorite visions — a vision much more nearly realized than when he first saw it — was the union of the disciples of a common Master under the sacred name first given them at Antioch. The church which he built and endowed with this end is closed; its aim and purpose were none the less promoted by his endeavors, and are not the least among his titles to our reverent remembrance.

Peter Chardon Brooks might have taken for his motto, "Let your moderation be known unto all men." His ample fortune was obtained by prudence, caution, thrift, — by the avoidance of all enterprises in which large risks promise large profits, — by the accumulation of legal interest and limited returns on investments. His method of business is noteworthy, because it was with him a matter of principle, — the dictate of what he regarded as honest and intrinsically right. While liberal and generous, he extended the same principle to his charities, — knew what he gave, and why; and thus made benevolence — what it is not always — real beneficence.

Cornelius Coolidge gave for the church the lot of land on

which it stood, enlarged by later purchase, and was extensively interested in the early building and improvements on the peninsula.

Edward Hutchinson Robbins was for several years a physician of acknowledged ability and high reputation. He afterward became largely and successfully engaged in business as a manufacturer and a merchant. He was a man of winning address and manners, of the most amiable character, and worthily honored and beloved.

There are other names among the original subscribers, some of whom on the ground of personal friendship, some because of their eminent worth and munificent charities, some on account of their children represented in these pews, I would gladly commemorate; but, were I, to enter upon the enumeration, I should not know where to end. Suffice it, then, to say that there remain unrecognized many who were fully the peers of those whose names you have put on yonder record. Indeed, I know not where to look for a roll of honor to be compared with your subscription-list.

It might almost seem a token of human depravity, that language is so much richer in words of censure and reproach than in those of eulogy. But so it is; and in such a series of characters as I have described, and to which I might so largely add, it is difficult to avoid repetition, — impossible so to modify a typical virtue as to paint the varying beauty, the differing glory, which it wears in actual life. Yet, with a full assortment of secondary colors, these portraits would have presented a likeness, indeed, but a likeness with marked diversities and strong individualities. There were, however, certain dominant characteristics, which were general, nay, only less than universal, in the class of men to which most of your founders and of the original subscribers belonged, — the higher order of merchants and professional men in Boston, half a century ago.





I doubt whether there was ever a class of men more rigidly upright and honest. No one could hold his place among them, unchallenged, who was suspected of unfairness in his dealings, of trickery and subterfuge in meeting his obligations, or of any of the various forms of fraud which shelter themselves under the letter of the written law. I do not mean that there were no exceptions. There were some striking and well-known exceptions. There were men of mark for capacity and wealth, who were regarded as somewhat less than respectable, and every boy knew the reason why. The community in this respect has deteriorated. The sins of commerce and of the stock-board, the use of funds not one's own, fraudulent bankruptcy, and the like, brand not the indelible stigma which they once did. Yet I cannot but think that I see the fathers in the children. There is no virtue which oftener descends from father to son, through the third and fourth generation, than incorrupt integrity; and so far as my observation extends, — though with some sad and shameful cases of filial degeneracy, — it is for the most part the morally base-born that have lowered the standard of mercantile good faith and probity.

Liberal giving, too, was a characteristic of the class of men to which your founders belonged. In their generation, the greater part of our permanent charities had their origin; and they were endowed and sustained with a generosity so prompt and elastic as to remind one of those springs which yield a fuller flow the more they are drawn from. In this respect, your fathers were their own models. The Puritan character was marked rather by thrifty saving than by generous giving. Indeed, for the first two centuries of our history, with a population chiefly rural, there was little of abject poverty, — none of that massing of one or another form of need and suffering which constrains attention and imperatively demands relief. The change began

with the rapid growth of the metropolis, the stimulus to immigration, and the establishment of the manufacturing towns in the interior; and the new and increasing claims were met so spontaneously, and with such a manifestation of humane feeling, as to indicate, not the creation of a new sentiment, but rather the existence of latent sympathies demanding only vent and scope. In this respect, the heritage has not been lost. Boston has not grown ungenerous. No stress of adverse fortune, no stagnation of gainful business, leads her to economize in her charities. Yet, in estimating the gifts and endowments of the period which we now commemorate, it must not be forgotten that it was comparatively the day of small things, — that what was wealth then would hardly be a competence now, and that what was then extravagance would now be parsimony. I am disposed to believe that special and current charities bore, on an average, a larger proportion then than now, both to the means of the giver and to his personal and domestic expenditure.

The class of men of which I have been speaking were, for the most part, men of religious faith, many of them fervently devout, a still larger proportion in heart and in life sincere and consistent Christians, habitual attendants on the ordinances of the Gospel, mindful of its sanctions and obligations, and recognizing them in some stated form of domestic observance, worship, or instruction. I think that this latter type of character was very prevalent in the best circles of our community half a century ago; and, in my regard, it is an eminently genuine Christian type, worthy of being ranked as fully level with that which is more demonstrative and impulsive. The latter is, indeed, apt to claim the primacy; but the difference is one of temperament and culture, not of religious development, — a diversity of gifts, but the same spirit, and in not unequal measures. I prize the glowing heart and the burning words of the sincere

enthusiast. But I have felt even more admiration for the faith which, perhaps with scant profession and infrequent utterance, yet manifestly works by love, keeps the life pure, true, and kind, is mindful of every duty and obligation, and enthrones itself in a conscience void of offence toward God and man. Such faith in the fathers is the children's choicest heritage, the only sure pledge of what remains of their inheritance, the safeguard of principle, the anchor of character, the prop of integrity, the inspirer of good works, the foundation of the life-structure built on earth and in time for heaven and eternity. That this inheritance is not lost is indicated, I trust, by the munificence with which you have replaced, with such unanimous and cordial good-will, the house where your fathers worshipped.

I am painfully aware that the increase of secular interests, the busy life of to-day, the confluence at every moment of fresh news and rumors and excitements from the whole civilized world, have given religion less space than it had, and ought still to have, in human thought and action. But unless there be a Pentecost of spirit and power from on high, a revival of faith and worship, a rekindling of smouldering fires on the altar, the life of home and of society must show a tarnished beauty and a faded glory. All kind affections, all noble aims, all philanthropic purposes, must mount first to God, thence reflow with his benediction for their earthly career.

Meanwhile, the Sun of Righteousness suffers no eclipse. Its lustre is dimmed only by earth-born mists of carking curiosity, and cumbering care, and feverish endeavor. But it can and will blaze through and burn away these mists, and beam with guiding and benignant rays for the healing of the nations. God grant that for each of us the dimness be dissipated in the clear shining of the perfect day!

I have spoken of the survivance of the fathers in their direct influence upon the characters of the children. They equally live in the less direct, but hardly less potent, influence of their institutions. Were there need to illustrate at length a truth so obvious, time would fail me; and I can refer only to the institution whose founders we commemorate to-day. It was a unique enterprise. Perhaps nowhere else could a church like this have been established. I know of no other that has had a permanent existence. It indicated a mutual appreciation by Christians of differing creeds and forms, of which there had hardly been a previous example. It was not the result of indifference; for those who met here on common ground were, many of them, active and zealous members of their several communions. But it showed their profound sense of a common Christianity, broad and deep, — not ignoring, but comprehending, diversities of theological speculation, in the fundamental truths of God the Father, of Jesus the Saviour, and of repentance and holiness as the tokens of redemption and the pledges of eternal life. It has here been proved that those whose technical theology has widely divergent dogmas, and who statedly worship under different forms, can find equal edification in the solemn, earnest preaching of Christian faith and Christian righteousness, in the setting forth of Him who is at once the perfect image of God and the perfect exemplar of human virtue, in cogent appeals to the heart and the conscience, in the presentation of those motives to conduct — when felt, irresistible — which spring from the powers of the world to come.

We cannot but believe that the kindly spirit, thus embodied, has had extended influence. When we consider how many have worshipped here, and how widely they are scattered; how many, too, of the lights of their respective churches have shone for their day in this candle-

stick of the Lord, and have often gone away impressed, as by a strange spectacle, by the truce of God among those whom they had been wont to regard as no less far apart than were Mount Zion and Mount Gerizim of old, — we cannot doubt that there has gone hence a propagandism of the gospel of peace. Each separate rill of kindly thought and brotherly feeling we may not trace; but we have reason to rejoice in their confluence. Christians of different names are now allied as they never were before. With no compromise of beliefs, they have learned to receive one another in love, to bid one another God-speed in their work, and to be helpers of one another's joy.

The earliest religious services in Nahant were held by the Rev. Samuel Joseph May, in the school-house in which he was temporarily employed as a teacher. The subscription-paper for the church bears date July 24, 1831. The first services in the finished edifice were held in the following summer, by the Rev. Dr. John Gorham Palfrey, who survives in unabated mental vigor, and whose interest on this occasion is manifested in the beautiful and appropriate hymn of commemoration, which forms a part of our service to-day. Would to Heaven that he could have been with us! His association with your former sanctuary is a benediction. Could I portray the beauty of holiness as I have seen it in him during an intimate acquaintance of more than forty years, I am sure that I could show you no closer likeness or more literal transcript of the Saviour whom he has loved to follow. His voice long since ceased from the pulpit; his life has been and is an open gospel known and read by all within the sphere of his influence.

The church was enlarged in 1846, by the building of a transept. In the beginning, and with various successive improvements, it was a plain structure, — yet in its severe simplicity not without a certain grace and beauty, and in

time it came to be hallowed by many happy and sacred memories of the living and the dead ; while it had for its best adornment its full congregation of earnest hearers, and, we trust, devout worshippers. Its sacred song was always appropriate, solemn, and impressive. None can recall without gratitude the many years of faithful service rendered in this department by Francis Caleb Loring, whose refined taste and high artistical culture found their worthiest expression in your hours of worship, and whose memory still blends with your strains of prayer and praise.

The brief history of your new church is too recent to need recapitulation. Its massive walls are adapted to defy the fierce equinoctial gales, which left their frequent record on the frailer structure that preceded it ; while its fair proportions, its grace and its beauty, will attest to your children and your children's children your heritage from your fathers of faith and reverence, love for the house of God, and a sense of the transcendent worth of Divine truth and of the everlasting Gospel.

But there is a temple that should be still more sacred. Says the Apostle, "The temple of God is holy, which temple ye are." Build this inner temple in the strength and beauty which you have enshrined in the work of your hands, — Jesus Christ its corner-stone, its walls the evangelic virtues, its beams and rafters prayer, its gates praise, its topstone salvation. Then, when it shall be asked concerning you, "The fathers, where are they?" the answer shall be : "In heaven, where the Saviour leads his flock ; on earth, in those who worthily bear their names, and reproduce the integrity, love, and piety which shall make those names for ever blessed."





## APPENDIX.

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THE Rev. Samuel Joseph May, whose Life has been recently published (1873), in the autobiographical portion, says : —

“During the summer of 1820, at the invitation of several gentlemen of Boston, I accompanied them to Nahant, which had then become a favorite resort in the hot season, and spent three months. I instructed their children during the week, and conducted the services of public worship each Sunday morning. I remember that I enjoyed my little school, and that among my pupils were some boys who have since become distinguished men ; especially the Rev. Robert C. Waterston, and the historian, John Lothrop Motley. The last-named gentleman I met repeatedly in Rome, in the spring of 1859. One evening I said to him, ‘Mr. Motley, I think I am entitled to some share in your great reputation.’ ‘Well,’ said he, ‘you may have all you can justly claim : prove property, and take it away.’ ‘Why,’ I continued, ‘have you forgotten I taught you to read?’ ‘Did you?’ he rejoined, with great hilarity. ‘You must have done it well, for I have known how ever since.’

“As to my Sunday services, I presume they were more beneficial to myself than anybody else. It was a good opportunity for me to practise. My audience was not large, — seldom more than thirty or forty in number ; for Nahant was not then what it has since become, — but they were, for the most part, individuals of refinement, and my personal friends. I usually read a sermon of some one of the popular preachers who had then published volumes of their discourses. I took pains, of course, to select, each Sunday, such as I supposed would be edifying to my hearers ; and prepared myself as well as I could to deliver it acceptably and impressively. This was the principal training I had for the pulpit. Three or four times I ventured to deliver sermons of my own, and was greatly encouraged and benefited by the friendly criticism they elicited.”

These services were conducted in a neat stone building, erected as a school-house and library, in 1818, on the site of the present school-house. An elegant folio Prayer-Book, once the property of George IV. of England, was presented to this library by the wife of Governor Gore.

The increase of visitors to Nahant, attracted by the Nahant Hotel, built in 1820, and by the construction of many cottages for private families on the adjoining lands, suggested to Mr. William Havard Eliot — who lived, in the summer of 1831, in the stone house next the present church, now occupied by Mr. Charles R. Greene — a plan for building a chapel where different religious sects might assemble, and, as our tablet expresses it, “unite in the worship of God.” The plans for a chapel were prepared under his direction by Isaiah Rogers, and a subscription obtained. The contract for building was given to Jotham Rogers, of Boston.

The subscription-paper, dated Nahant, 24th July, 1831, is as follows: —

“Whereas it has been proposed to erect, in some convenient location in Nahant, a suitable structure for the accommodation of persons disposed to attend religious services on Sunday in this place; and whereas it is understood that the expense of a neat building for this purpose would not exceed fifteen hundred dollars, the land on which it is to be placed being offered by the owner gratuitously:

“The subscribers agree to contribute the sums set against their names to a fund to be applied to the erection of a proper building for the object above mentioned, the plan and erection of such building to be determined by a majority of subscribers of fifty dollars and upwards, provided the sum of fifteen hundred dollars be subscribed within the present year.”

William Prescott . . . . .	\$100	William H. Gardiner . . . . .	\$20
William Appleton . . . . .	100	Peter Parker . . . . .	20
Samuel Hammond . . . . .	100	Samuel A. Eliot . . . . .	50
C. Bradbury . . . . .	50	Joseph Ingham . . . . .	20
E. H. Robbins . . . . .	50	Nathaniel P. Russell . . . . .	50
Joseph Coolidge . . . . .	30	Edward Clarke . . . . .	30
Frederick Tudor . . . . .	50	Francis C. Gray . . . . .	30
David Sears . . . . .	100	Henry Cabot . . . . .	20
N. Appleton . . . . .	20	George Bond . . . . .	20
Thomas G. Cary . . . . .	20	N. A. Barrett . . . . .	20

David Eckley . . . . .	\$20	Samuel Cabot . . . . .	\$20
Horace Gray . . . . .	20	Francis J. Oliver . . . . .	10
Henry G. Rice . . . . .	10	Joseph P. Bradlee . . . . .	10
C. J. Cazenove . . . . .	20	Joseph W. Revere . . . . .	10
John Dorr . . . . .	20	Mrs. William Lee . . . . .	20
Theodore Chase . . . . .	10	Edmund Dwight . . . . .	20
Joseph Russell . . . . .	10	Pliny Cutler . . . . .	10
Richard Cobb . . . . .	10	E. Munroe . . . . .	10
Samuel T. Armstrong . . . . .	20	Mrs. Thomas C. Amory . . . . .	10
E. H. Derby . . . . .	10		
Henry Upham . . . . .	10	Total . . . . .	\$1,180

Additional subscriptions were received from

Thomas H. Perkins . . . . .	\$200	Phineas Upham . . . . .	\$10
William H. Prescott . . . . .	50	George W. Doane . . . . .	10
Jonathan Phillips . . . . .	50	William Amory . . . . .	20
Peter C. Brooks . . . . .	50	Henry Andrews . . . . .	20
William H. Eliot . . . . .	50	Eben Parker . . . . .	20
Amos & Abbott Lawrence . . . . .	40	Robert G. Shaw . . . . .	20
Owners Steamboat "Fanny" . . . . .	40	Charles Amory . . . . .	20
Stephen White . . . . .	25	Robert Rogerson . . . . .	20
Mrs. John Phillips . . . . .	25	John Amory Lowell . . . . .	10
George W. Lyman . . . . .	20	William B. Cary . . . . .	10
Ellridge Gerry . . . . .	20	Benjamin A. Gould . . . . .	10
Samuel Dorr . . . . .	20	Jesse Putnam . . . . .	10
John C. Warren . . . . .	20	William P. Perkins . . . . .	10
William Savage . . . . .	15	John S. Wright . . . . .	10
William C. Alwyn . . . . .	10	Luther Faulkner . . . . .	10
Eben Rollins . . . . .	10	Andrew E. Belknap . . . . .	5
W. W. Hodgkinson . . . . .	10		
Francis Staunton . . . . .	10	Total . . . . .	\$890
John E. Thayer . . . . .	10		
Total . . . . .			\$2,070.

The amount necessary for the building of a chapel having been secured, a meeting of the subscribers of "fifty dollars and upwards" was held in Boston, at the office of William Appleton, Esq., Monday, September 12, 1831.

Judge Prescott was requested to act as chairman, and William H. Eliot as secretary; whereupon it was voted that

"Colonel Perkins, Hon. William Prescott, and Hon. David Sears be a committee to procure a suitable site at Nahant for a structure to be used for public worship; and that they be, and

hereby are, authorized to expend the amount which has or may be hereafter subscribed to this object in erecting a proper house for the above-mentioned use, upon such a plan and in such a style as they may deem expedient."

They were also authorized to appoint a treasurer, or any other agent they might think proper, and to take a deed of the land, to be held by them in trust.

At the next meeting, September 20, 1831, the doings of the preceding meeting were confirmed; and the secretary then appointed — who filled the office of treasurer — was to be continued in office for one year, or till another was chosen in his place, — the secretary to be hereafter chosen annually, as also a committee to "take care of the house, after the same is built, and provide for public worship in the same."

It was also provided that

"All votes passed by a majority of the subscribers present at any meeting, duly notified, touching the procuring a lot of land to erect the house upon, the trusts and conditions upon which the same shall be holden, the building, maintaining, and appropriation of the use of the house, disposal thereof, and providing public worship therein, shall be valid and binding on each and every subscriber hereto; provided the subscribers shall not have a right or power, by any vote or act of a majority, to assess or make the persons not actually present and assenting liable for the payment of any money, for any purpose whatever."

The proceedings were then signed by

William Prescott.	Frederick Tudor.	Peter C. Brooks.
Jonathan Phillips.	William Appleton.	Cornelius Coolidge.
Nathaniel P. Russell.	Thomas H. Perkins.	William H. Prescott.
David Sears.	Samuel A. Eliot.	Edward H. Robbins.
Charles Bradbury.	Samuel Hammond.	

So far every thing had gone on prosperously. The plans were agreed upon, the money collected, and the building put under contract, when Mr. Eliot, who had been the principal mover of the enterprise, died of an illness of a few days, at the age of thirty-five years. The plans were carried to completion by his brother, Samuel A. Eliot, and the chapel was ready for use in

the summer of 1832, having cost, when completed, the sum of \$2,476.26. The subscription yielded \$2,070; the residue of the cost, amounting to \$406.26, was raised by the sale of pews to subscribers, and by an assessment of five dollars on each pew.

The land on which the chapel stood was given by Cornelius Coolidge, the pulpit Bible by Samuel A. Eliot, the hymn-books by Carter, Hendee, & Co., of Boston. The first public worship in the new chapel was conducted by the Rev. John Gorham Palfrey, D.D., of Harvard University, 8th July, 1832. Samuel A. Eliot and Frederick Tudor were the committee, and acted as wardens for that year.

The next year, July 21, 1833, Colonel Perkins wrote to Mr. Eliot, saying that he had caused a picture to be painted by Fisher, which he proposed to place in the church at Nahant, — the subject, "Our Saviour Addressing the Multitude on the Sea-shore;" and requesting him to point out the best mode of obtaining the consent of the proprietors.

On the same day Mr. Eliot informed the proprietors of this donation, when it was voted

"That the picture be accepted, with thanks, and that Messrs. Eliot and Russell be a committee to receive it, and to express to Colonel Perkins the acknowledgments of the proprietors in a manner suitable to the taste and liberality shown by the donation."

In 1834 the ladies provided a bell for the chapel, weighing four hundred and fifty-five pounds; the cost being defrayed by

Mrs. William Prescott.

„ N. D. Holkar.

Misses Hill.

Mrs. Abbott Lawrence.

„ Charles Bradbury.

„ Thomas G. Cary.

„ Samuel A. Eliot.

„ Stephen Codman.

„ Peter Parker.

„ William Amory.

„ George W. Lyman.

„ John A. Lowell.

„ Henry G. Rice.

Mrs. Samuel Hammond.

„ N. P. Russell.

„ Joshua Blake.

„ David Sears.

„ Benjamin C. Clark.

„ John Hubbard.

„ Stephen G. Perkins.

„ Edward H. Robbins.

„ William H. Prescott.

„ William Appleton.

Misses Inches.

Mrs. William Codman.

„ David Eckley.



In 1846, under the direction of Messrs. Charles Amory and John E. Lodge, committee for that year, the chapel was enlarged, by the addition of sixteen more pews, to accommodate the increased number of worshippers. The expense was \$1,260. For eleven of these pews \$1,104.25 was received from new proprietors.

January 1, 1862, the chapel was so injured by a severe gale, a part of the roof having been blown off and other damage done, that, in consideration of its not accommodating all the persons who wished to attend worship, it was proposed to build a new chapel. A committee was appointed, consisting of Messrs. F. C. Loring, John A. Blanchard, and Samuel H. Russell, to procure plans and estimates. It was not, however, till 1868 that the old building was finally removed and the present structure commenced.

In the summer of 1868 the proprietors were liberally provided for by the proprietors of the village church, built in 1851. Under the direction of William Appleton, Esq., acting as committee for the year, services were conducted on the same plan as in their own chapel, both congregations sharing the sittings between them.

The new chapel was completed in 1868, and opened for divine service the following summer; the dedicatory services being conducted on Sunday, June 27, by the Rev. Andrew P. Peabody, D.D., of Harvard University. A dedication hymn, composed and set to music by George Peabody, Esq., was sung: —

Father Almighty, unto Thee  
This humble altar now we raise,  
Where those who wander here may bring  
Their offerings of prayer and praise.

Emblem of Faith and Christian Hope,  
Long may it stand upon this steep,  
Where Thy creative power is seen  
In all the wonders of the deep.

Here may we listen to Thy voice,  
Heard in soft murmurs on the shore,  
Or in the thunder of the waves  
That break amid the tempest's roar.

Here may we view Thy works sublime,  
Marvels of earth and sky and sea,  
And breathe this pure health-giving air,  
With grateful hearts, O God, to Thee.

Oh, bless this house! and may it be  
 A portal leading to Thy throne,  
 Through which thy children may discern  
 The glories they can make their own.

Here let all worldly strife be stayed,  
 And here be found in Thy Son's name  
 That "Peace on earth, good-will to men,"  
 Which angel hosts did once proclaim.

#### INVOCATION.

Father Almighty, fill our souls  
 With heavenly influence from above;  
 That we may do Thy will on earth,  
 And dwell with Thee in endless love.

For the furnishing of the new chapel there have been presented:—

A communion table, by . . . .	George Peabody, Esq., of Salem.
A large chair for the chancel. . .	Mrs. Thomas G. Cary.
" " " " . . .	William Appleton, Esq.
" " " " . . .	Mrs. Nathaniel P. Russell.
A litany desk . . . . .	John A. Blanchard, Esq.
A lecturn . . . . .	George Abbott James, Esq.
A sermon desk . . . . .	William F. Cary, Esq.
A baptismal font, in memory of Mrs. Charlotte Bordman Rice, by her children.	
A Bible . . . . .	Abbott Lawrence, Esq.
" . . . . .	Samuel G. Snelling, Esq.
A Prayer-Book . . . . .	Joseph S. Lovering, Esq.
" " . . . . .	Samuel H. Russell, Esq.

Also, donations of shrubs from George W. Pratt and H. H. Hunnewell, Esqs.

By the providence of James W. Paige, Esq., a lot of land, equal in size to the original gift by Cornelius Coolidge, was obtained in 1869 at a small cost. It was laid out and planted gratuitously, under the direction of Messrs. Lee & Follen, landscape gardeners and architects.

The new chapel, built from plans furnished by Messrs. Ware & Van Brunt, architects, by J. W. Tewksbury, housewright, of Lynn, cost:—

For the building . . . . .	\$18,488.12
„ Lot of land, suit in equity, labor, trees, &c. . . . .	1,294.30
„ Sundries . . . . .	119.29
„ Furniture, carpets, cushions, &c. . . . .	1,555.77
„ Organ, altering and repairing. . . . .	600.00
„ Insurance . . . . .	260.00
„ Interest . . . . .	865.70
„ Alterations and repairs . . . . .	388.78
	<hr/>
	\$23,571.97
Means provided (of which \$9,192.44 was from a fund commenced by John E. Lodge, Esq., while treasurer)	19,966.11
	<hr/>
Debt . . . . .	\$3,605.86

The Building Committee, consisting of Messrs. Francis C. Loring, Samuel G. Snelling, and the Treasurer, received a vote of thanks from the proprietors, "for their gratuitous labors in the selection and carrying out of the plans for an edifice so tasteful and satisfactory."

The musical service, conducted for many years by Francis C. Loring, Esq., with the aid of his family and friends in the congregation, is often mentioned with thanks in the records. In June, 1869, it was voted that "the thanks of the proprietors be presented to Francis C. Loring, Esq., Francis C. Loring, Jr., Mrs. Frederick R. Sears, Miss Loring, and Miss Tuckerman, for the acceptable manner in which they have conducted the music and singing for many years, — by their skill and good taste elevating the taste for church music in this congregation, and by their voluntary services saving a large outlay of money that would otherwise have been required for inferior services; that this vote be recorded in the records of the church, and a copy presented to the ladies and gentlemen before named."

The tablet, in memory of the founders of the church, was given by Samuel Eliot, LL.D., and made by Messrs. J. & R. Lamb, 59 Carmine Street, New York. The floral decorations for the 22d of July were designed and arranged by Mr. Charles F. Johnson, florist at Nahant (for many years sexton of the chapel), and Mr. Otis Luscomb, of Lynn.

## DEDICATION HYMN.

WRITTEN FOR JULY 22, 1877, BY JOHN GORHAM PALFREY, D.D.

*Old Hundred.*

The thoughtful sires assembled here, —  
 Diff'ring in creeds, in spirit one, —  
 A modest temple joined to rear,  
 To seek the Father through his Son.

They hoped that long, 'neath smiling skies,  
 'Mid Nature's hush, by silent sea,  
 Accordant praises here might rise,  
 Fountain of light and love, to Thee.

The sires have passed beyond the veil;  
 Yet, while the years their circuit run,  
 Accordant anthems here shall hail  
 Th' Eternal Father through his Son.

Sung by a volunteer choir, composed of Mrs. Carter, Mrs. Long, Mr. Fessenden, and Mr. Barnabee, under the direction of Mr. Howard M. Dow, organist.

# LIST OF CLERGYMEN WHO HAVE OFFICIATED IN THE NAHANT CHURCH.

1832.

Rev. John Gorham Palfrey, D.D.  
 „ G. W. Doane, D.D.  
 „ F. W. P. Greenwood, D.D.  
 „ H. Malcolm.  
 „ E. T. Taylor.  
 „ Charles Follen, LL.D.  
 „ George W. Blagden, D.D.  
 „ John Gorham Palfrey, D.D.  
 „ J. S. Stone.  
 „ E. T. Taylor, D.D.

1833.

Rev. John T. Sargent.  
 „ John Gorham Palfrey, D.D.  
 „ Daniel Sharp, D.D.  
 „ Henry Ware, Jr.  
 „ George W. Ripley.  
 „ Chandler Robbins, D.D.  
 „ E. T. Taylor.  
 „ William Jenks, D.D.  
 „ Convers Francis, D.D.  
 „ Henry H. Edes.  
 „ George W. Blagden, D.D.  
 „ T. W. Coit.

1834.

Rev. Samuel Kirkland Lothrop, D.D.  
 „ T. W. Coit.  
 „ F. W. P. Greenwood, D.D.  
 „ Henry Ware, Jr.  
 „ Dr. Wainwright.  
 „ George W. Blagden, D.D.  
 „ William Jenks, D.D.  
 „ Charles Follen, LL.D.  
 „ John Gorham Palfrey, D.D.

1835.

Rev. Mr. Brooks.  
 „ Mr. Cole.  
 „ Mr. Adams.  
 „ Dr. Sharp.  
 „ Mr. Barlow.  
 „ Henry Ware, Sen., D.D.  
 Name not preserved.  
 „ „ „  
 „ „ „

1836.

Rev. M. D. Howe.  
 „ Convers Francis, D.D.  
 „ George Putnam, D.D.  
 „ E. T. Taylor.  
 „ John Brazer.  
 „ F. W. P. Greenwood, D.D.  
 „ Thomas M. Clark, D.D.  
 „ A. A. Livermore.  
 „ Abel Stevens.

1837.

Rev. N. L. Frothingham, D.D.  
 „ John L. Watson, D.D.  
 „ Parsons Cooke.  
 „ J. M. Wainwright, D.D.  
 „ William M. Rogers.  
 „ Mr. Stetson.  
 „ Mr. Warland.  
 „ Thomas M. Clark, D.D.  
 „ Mr. Robbins.  
 „ Samuel K. Lothrop, D.D.

1838.

- Rev. Mr. Rice.  
 „ George W. Blagden, D.D.  
 „ Mr. Watson.  
 „ Thomas M. Clark, D.D.  
 „ Dr. Motte.  
 „ Convers Francis, D.D.  
 „ Mr. Stevens.  
 „ Charles Follen, LL.D.  
 „ Mr. Hodges.  
 „ Mr. Pierpont.

1839.

- Rev. Mr. Pierpont.  
 „ Samuel K. Lothrop, D.D.  
 „ Mr. Crosby.  
 „ Mr. Devens.  
 „ Mr. Caswell.  
 „ Charles Follen, LL.D.  
 „ Mr. Stevens.  
 „ Mr. Harrington.  
 „ Mr. Harrington.

1840.

- Rev. Mr. Johnson.  
 „ N. L. Frothingham, D.D.  
 „ Mr. Howe.  
 „ Mr. Ellis.  
 „ Henry Ware, Jr.  
 „ George W. Blagden, D.D.  
 „ Thomas M. Clark, D.D.  
 „ Mr. Parker.  
 „ Dr. Parkman.

1841.

- Rev. James Walker, D.D.  
 „ William G. Swett.  
 „ Charles Mason.  
 „ Mr. Babbidge.  
 „ Dr. Parkman.  
 „ Samuel K. Lothrop, D.D.  
 „ Dr. Codman.  
 „ Mr. De Wolf.  
 „ F. Cunningham.

1842.

- Rev. William M. Rogers.  
 „ Thomas M. Clark, D.D.  
 „ George W. Blagden, D.D.  
 „ Mr. Hague.  
 „ F. Parkman, D.D.  
 „ J. H. Morison, D.D.  
 „ Samuel K. Lothrop, D.D.  
 „ Dr. Flint.  
 „ Mr. Harrington.

1843.

- Rev. George Putnam, D.D.  
 „ Ephraim Peabody, D.D.  
 „ William Ware.  
 „ J. H. Morison, D.D.  
 „ Andrew P. Peabody, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ Daniel Sharp, D.D.  
 „ Mr. Dall.

1844.

- Rev. John Brazier.  
 „ Manton Eastburn, D.D.  
 „ George Putnam, D.D.  
 „ George Landon.  
 „ Alexander H. Vinton.  
 „ William M. Rogers.  
 „ George W. Blagden, D.D.  
 „ Mr. Niles.  
 „ J. Harrington, Jr.  
 „ J. Harrington, Jr.

1845.

- Rev. George Landon.  
 „ J. M. Wainwright, D.D.  
 „ Ezra Styles Gannett, D.D.  
 „ Mr. Withington.  
 „ Dr. Choules.  
 „ Dr. Francis.  
 „ R. C. Waterston.  
 „ Alexander H. Vinton, D.D.  
 „ George W. Blagden, D.D.  
 „ F. Cunningham.  
 „ Chandler Robbins, D.D.



1846.

Rev. George Landon.  
 „ George W. Blagden, D.D.  
 „ C. M. Butler.  
 „ Ephraim Peabody, D.D.  
 „ Chandler Robbins, D.D.  
 „ George Putnam, D.D.  
 „ N. L. Frothingham, D.D.  
 „ Samuel K. Lothrop, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ William B. Yates.

1847.

Rev. Dr. Huntington.  
 „ Dr. Ellis.  
 „ George W. Blagden, D.D.  
 „ Daniel Sharp, D.D.  
 „ Thomas M. Clark, D.D.  
 „ Chandler Robbins, D.D.  
 „ Mr. Washburn.  
 „ Mr. Fox.  
 „ Alexander H. Vinton, D.D.  
 „ Mr. Towne.  
 „ N. L. Frothingham, D.D.

1848.

Rev. Chandler Robbins, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ Dr. Kirk.  
 „ Thomas M. Clark, D.D.  
 „ Dr. Huntington.  
 „ Mr. Giles.  
 „ George W. Blagden, D.D.  
 „ N. L. Frothingham, D.D.  
 „ Dr. Peabody.  
 „ Dr. Ellis.  
 „ Mr. Rogers.

1849.

Rev. Thomas M. Clark, D.D.  
 „ Mr. Fox.  
 „ Alexander H. Vinton, D.D.  
 „ Dr. Bellows.  
 „ Mr. Lesley.

Rev. Chandler Robbins, D.D.  
 „ Mr. Washburn.  
 „ Samuel K. Lothrop, D.D.  
 „ Daniel Sharp, D.D.  
 „ C. A. Bartol, D.D.  
 „ George W. Blagden, D.D.  
 „ Thomas M. Clark, D.D.

1850.

Rev. Thomas M. Clark, D.D.  
 „ Mr. Washburn.  
 „ George W. Blagden, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ Chandler Robbins, D.D.  
 „ Samuel K. Lothrop, D.D.  
 „ Dr. Bellows.  
 „ Mr. Rogers.  
 „ Andrew P. Peabody, D.D.

1851.

Rev. C. A. Bartol, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ Mr. Snow.  
 „ Mr. Washburn.  
 „ Mr. King.  
 „ Dr. Bellows.  
 „ Dr. Bellows.  
 „ Chandler Robbins.  
 „ Dr. Huntington.  
 „ Mr. Taylor.  
 „ Dr. Kirk.

1852.

Rev. Daniel Sharp, D.D.  
 „ Chandler Robbins, D.D.  
 „ George W. Blagden, D.D.  
 „ William Mountford.  
 „ Mr. King.  
 „ Dr. Parkman.  
 „ T. M. Clark, D.D.  
 „ Dr. Peabody.  
 „ Samuel K. Lothrop, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ Mr. Gray.  
 „ Dr. Choules.

1853.

Rev. William Mountford.  
 „ George W. Blagden, D.D.  
 „ Dr. Stone.  
 „ Dr. Walker.  
 „ Samuel K. Lothrop, D.D.  
 „ Dr. Stone.  
 „ Thomas M. Clark, D.D.  
 „ Mr. Clapp.  
 „ Mr. Wildes.  
 „ N. L. Frothingham, D.D.  
 „ Rufus Ellis.

1854.

Rev. Ephraim Peabody, D.D.  
 „ Dr. Huntington.  
 „ Alexander H. Vinton, D.D.  
 „ A. L. Stone.  
 „ Charles Mason.  
 „ Samuel K. Lothrop, D.D.  
 „ W. H. Milburn.  
 „ Thomas M. Clark, D.D.  
 „ E. H. Sears.  
 „ Chandler Robbins.

1855.

Rev. William Mountford.  
 „ Alexander H. Vinton, D.D.  
 „ Ephraim Peabody, D.D.  
 „ George W. Blagden, D.D.  
 „ James Walker, D.D.  
 „ Chandler Robbins, D.D.  
 „ T. M. Clark, D.D.  
 „ Dr. Gannett.  
 „ Dr. Hedge.  
 „ Dr. Adams.  
 „ William Mountford.

1856.

Rev. William Mountford.  
 „ Chandler Robbins.  
 „ Dr. Huntington.  
 „ Mr. Richards.  
 „ Alexander H. Vinton, D.D.  
 „ Mr. Ware.

Rev. Dr. Park.

„ Thomas M. Clark, D.D.  
 „ Samuel K. Lothrop, D.D.  
 „ Mr. Southgate.  
 „ Mr. Conway.

1857.

Rev. Mr. Miles.

„ Dr. Huntington.  
 „ Thomas M. Clark, D.D.  
 „ Mr. Adams.  
 „ Mr. Ware.  
 „ Dr. Park.  
 „ Alexander H. Vinton, D.D.  
 „ Samuel K. Lothrop, D.D.  
 „ Dr. Stone.  
 „ Chandler Robbins, D.D.

1858.

Rev. Mr. Knight.

„ Thomas M. Clark, D.D.  
 „ Dr. Stone.  
 „ Dr. Hitchcock.  
 „ Dr. Adams.  
 „ Mr. Ware.  
 „ Alexander H. Vinton, D.D.  
 „ Dr. Walker.  
 „ Dr. Ellis.  
 „ Chandler Robbins, D.D.  
 „ Samuel K. Lothrop, D.D.

1859.

Rev. Chandler Robbins, D.D.

„ Dr. Neale.  
 „ Arthur Mason.  
 „ Dr. Kirk.  
 „ Thomas M. Clark, D.D.  
 „ Dr. Walker.  
 „ Mr. Coolidge.  
 „ Alexander H. Vinton, D.D.  
 „ Mr. Ware.  
 „ Mr. Stockbridge.

1860.

- Rev. Chandler Robbins, D.D.
- „ Thomas M. Clark, D.D.
- „ Dr. Kirk.
- „ Samuel K. Lothrop, D.D.
- „ John F. Watson.
- „ J. F. W. Ware.
- „ James H. Tyng.
- „ Horatio Stebbins.
- „ Alexander H. Vinton, D.D.

1861.

- Rev. William Mountford.
- „ Mr. Mason.
- „ Dr. Hitchcock.
- „ Mr. Stockbridge.
- „ Chandler Robbins, D.D.
- „ Alexander H. Vinton, D.D.
- „ J. F. W. Ware.
- „ Samuel K. Lothrop, D.D.
- „ James Walker, D.D.

1862.

- Rev. J. H. Morison, D.D.
- „ Chandler Robbins, D.D.
- „ Dr. Adams.
- „ William Adams.
- „ Alexander H. Vinton, D.D.
- „ R. D. Hitchcock, D.D.
- „ Thomas M. Clark, D.D.
- „ James Walker, D.D.
- „ J. F. W. Ware.
- „ Samuel K. Lothrop, D.D.
- „ Henry W. Foote.

1863.

- Rev. J. H. Morison, D.D.
- „ Henry B. Smith.
- „ Samuel K. Lothrop, D.D.
- „ George W. Blagden, D.D.
- „ Thomas Hill.
- „ John Cotton Smith.
- „ J. F. W. Ware.

- Rev. Thomas M. Clark, D.D.
- „ James H. Means.
- „ Henry W. Foote.
- „ Chandler Robbins, D.D.

1864.

- Rev. J. H. Seelye.
- „ Samuel Longfellow.
- „ George W. Blagden, D.D.
- „ Mark Hopkins, D.D.
- „ Thomas M. Clark, D.D.
- „ Andrew P. Peabody, D.D.
- „ J. F. W. Ware.
- „ J. H. Taylor, D.D.
- „ Samuel K. Lothrop, D.D.
- „ Phillips Brooks.
- „ Chandler Robbins, D.D.

1865.

- Rev. Samuel Longfellow.
- „ Mr. Smythe.
- „ Dr. Nicholson.
- „ George W. Blagden, D.D.
- „ A. P. Peabody, D.D.
- „ Thomas M. Clark, D.D.
- „ E. A. Park, D.D.
- „ Dr. Kirk.
- „ Thomas B. Fox.
- „ Mark Hopkins, D.D.
- „ Chandler Robbins, D.D.
- „ Mr. Munroe.

1866.

- Rev. Dr. Kirk.
- „ John Parkman.
- „ Mr. Babcock.
- „ Norman Seaver.
- „ Rufus Ellis.
- „ George W. Blagden, D.D.
- „ Thomas M. Clark, D.D.
- „ Henry W. Bellows, D.D.
- „ W. A. Huntington.
- „ J. F. Stearns.
- „ Chandler Robbins, D.D.
- „ F. Wharton.

1867.

Rev. Francis Wharton.  
 „ Rufus Ellis.  
 „ Norman Seaver.  
 „ Phillips Brooks.  
 „ Edward Everett Hale.  
 „ Henry Neill.  
 „ George D. Wildes.  
 „ C. E. Grinnell.  
 „ George W. Blagden, D.D.  
 „ Chandler Robbins, D.D.  
 „ Henry C. Potter, D.D.  
 „ Henry M. Dexter.

1868.

*In the Village Church.*

Rev. W. R. Nicholson, D.D.  
 „ Thomas M. Clark, D.D.  
 „ Andrew P. Peabody, D.D.  
 „ George W. Blagden, D.D.  
 „ Mark Hopkins, D.D.  
 „ Samuel K. Lothrop, D.D.  
 „ James H. Means.  
 „ Chandler Robbins, D.D.  
 „ Henry C. Potter, D.D.  
 „ George L. Chaney.

1869.

*In the New Church.*

Rev. Andrew P. Peabody, D.D.  
 „ Thomas M. Clark, D.D.  
 „ Rufus Ellis, D.D.  
 „ Phillips Brooks, D.D.  
 „ J. F. W. Ware.  
 „ Mark Hopkins, D.D.  
 „ C. E. Grinnell.  
 „ Robert Collyer, D.D.  
 „ E. Harwood.  
 „ E. H. Chapin, D.D.  
 „ W. G. Sumner, D.D.  
 „ Thomas M. Clark, D.D.

1870.

Rev. Andrew P. Peabody, D.D.  
 „ Thomas M. Clark, D.D.  
 „ J. H. Morison, D.D.  
 „ George W. Blagden, D.D.  
 „ Henry C. Potter, D.D.  
 „ J. F. W. Ware.  
 „ E. B. Willson.  
 „ E. H. Chapin, D.D.  
 „ Mr. Huntington.  
 „ Alexander H. Vinton, D.D.  
 „ Thomas M. Clarke, D.D.  
 „ Mr. Huntington.

1871.

Rev. Andrew P. Peabody, D.D.  
 „ Thomas M. Clark, D.D.  
 „ Samuel A. Clark.  
 „ James McCosh, D.D.  
 „ Henry C. Potter, D.D.  
 „ J. F. W. Ware.  
 „ Alexander McKenzie.  
 „ Rufus Ellis.  
 „ Phillips Brooks.  
 „ Alexander H. Vinton.  
 „ George W. Briggs.  
 „ William Wilberforce Newton.  
 „ George E. Ellis, D.D.

1872.

Rev. Henry C. Potter, D.D.  
 „ George W. Blagden, D.D.  
 „ Thomas M. Clark, D.D.  
 „ Andrew P. Peabody, D.D.  
 „ Lea Lequer.  
 „ Alexander H. Vinton.  
 „ Edward Everett Hale.  
 „ E. H. Chapin, D.D.  
 „ J. F. W. Ware.  
 „ Mark Hopkins, D.D.  
 „ Rufus Stebbins.  
 „ C. H. Grinnell.  
 „ Henry W. Foote.

1873.

- Rev. F. H. Hodge, D.D.  
 „ George W. Briggs.  
 „ Samuel H. Lothrop, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ Thomas M. Clark, D.D.  
 „ J. F. W. Ware.  
 „ Samuel A. Clark, D.D.  
 „ George M. Bartol.  
 „ Henry C. Potter, D.D.  
 „ H. V. Degen.  
 „ Phillips Brooks.  
 „ Andrew P. Peabody, D.D.  
 „ George L. Chaney.

1874.

- Rev. Andrew P. Peabody, D.D.  
 „ James Freeman Clarke.  
 „ George Huntington.  
 „ Frederick Brooks.  
 „ Thomas M. Clark, D.D.  
 „ E. H. Chapin, D.D.  
 „ Edward Everett Hale.  
 „ J. F. W. Ware.  
 „ Mr. Tiffany.  
 „ Mr. Walden.  
 „ Mr. Washburn.  
 „ Mr. McKenzie.

1875.

- Rev. T. D. Wolsey, D.D.  
 „ William Wilberforce Newton.  
 „ Thomas M. Clark, D.D.  
 „ William M. Taylor, D.D.  
 „ Henry W. Foote.  
 „ Phillips Brooks.  
 „ Mark Hopkins, D.D.  
 „ F. H. Hedge, D.D.

Rev. T. Walden.

- „ J. H. Thayer.  
 „ James de Normandie.  
 „ Andrew P. Peabody, D.D.  
 „ A. McKenzie.

1876.

- Rev. George F. Wright.  
 „ John Gorham Brooks.  
 „ Thomas M. Clark, D.D.  
 „ Andrew P. Peabody, D.D.  
 „ William N. McVickar.  
 „ Phillips Brooks.  
 „ E. H. Chapin, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ J. F. W. Ware.  
 „ Henry C. Potter, D.D.  
 „ J. L. Diman.  
 „ William M. Taylor, D.D.  
 „ Henry W. Foote.  
 „ Charles H. Learoyd.

1877.

- Rev. William Wilberforce Newton.  
 „ Andrew P. Peabody, D.D.  
 „ Percy Browne.  
 „ James Freeman Clarke.  
 „ William N. McVickar.  
 „ Andrew P. Peabody, D.D.  
 „ Mark Hopkins, D.D.

*Invited.*

- Rev. Thomas M. Clark, D.D.  
 „ E. H. Chapin, D.D.  
 „ Henry C. Potter, D.D.  
 „ Alexander H. Vinton, D.D.  
 „ J. F. W. Ware.  
 „ Ruen Thomas.

The Reverend Patrick Strain, of Lynn, and others of his Church, preached, and said mass for members of the Roman Catholic Church, in the old chapel, till they built a chapel for themselves at Nahant.

## LIST OF WARDENS AND TREASURERS.

*Wardens.*

1831. William Havard Eliot.	Samuel Atkins Eliot.
1832. Samuel Atkins Eliot.	Frederick Tudor.
1833. Nathaniel Pope Russell.	Edward H. Robbins.
1834. Nathaniel Pope Russell.	Cornelius Coolidge.
1835. Samuel Hammond.	Charles Bradbury.
1836. John Amory Lowell.	Cornelius Coolidge.
1837. Cornelius Coolidge.	John Amory Lowell.
1838. Benjamin Cutler Clark.	Edward Hutchinson Robbins.
1839. Benjamin Cutler Clark.	Edward Hutchinson Robbins.
1840. William Prescott.	William Hickling Prescott.
1841. William Prescott.	William Hickling Prescott.
1842. Samuel Atkins Eliot.	Francis Peabody.
1843. Samuel Atkins Eliot.	Francis Peabody.
1844. Charles Amory.	Samuel Hooper.
1845. Samuel Hooper.	Charles Amory.
1846. Charles Amory.	John Ellerton Lodge.
1847. John Ellerton Lodge.	John Henry Gray.
1848. John Ellerton Lodge.	John Henry Gray.
1849. John Henry Gray.	Francis Caleb Loring.
1850. John Henry Gray.	Francis Caleb Loring.
1851. Francis Caleb Loring.	Jonathan Mason Warren.
1852. Jonathan Mason Warren.	Ebenezer Chadwick.
1853. Ebenezer Chadwick.	Thomas B. Curtis.
1854. Thomas B. Curtis.	James William Paige.
1855. James William Paige.	Samuel Whitwell.
1856. Samuel Whitwell.	Christopher Coles Chadwick.
1857. John A. Blanchard.	Christopher Coles Chadwick.
1858. John A. Blanchard.	James Lawrence.
1859. James Lawrence.	Thomas Handasyd Perkins.
1860. Thomas Handasyd Perkins.	Abbott Lawrence.
1861. Abbott Lawrence.	Herman Brimmer Inches.
1862. Herman Brimmer Inches.	Samuel H. Russell.
1863. Samuel H. Russell.	Joseph S. Lovering.
1864. Joseph S. Lovering.	Patrick Grant.
1865. Patrick Grant.	William S. Eaton.
1866. Amos A. Lawrence.	Samuel G. Snelling.
1867. Samuel G. Snelling.	William Appleton.
1868. William Appleton.	George Abbott James.



## IN THE NEW CHURCH.

1869.	George Abbott James.	George Peabody.
1870.	George Peabody.	John A. Blanchard.
1871.	John A. Blanchard.	Edward Motley.
1872.	Edward Motley.	James H. Beal.
1873.	James H. Beal.	Charles R. Green.
1874.	Henry Cabot Lodge.	Charles R. Green.
1875.	Charles R. Green.	Frederick Tudor.
1876.	John A. Blanchard 2d.	James W. Paige.
1877.	Samuel H. Russell.	James W. Paige.

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1831.	William Havard Eliot . . . . .	<i>Treasurer and Clerk.</i>
1832.	Samuel Atkins Eliot . . . . .	" " " to 1836.
1837.	Nathaniel Pope Russell . . . . .	" " " to 1847.
1848.	Samuel Atkins Eliot . . . . .	" " "
1849.	John Ellerton Lodge . . . . .	" " " to 1862.
1862.	Abbott Lawrence . . . . .	" " " <i>pro tem.</i>
1862.	Joseph S. Lovering . . . . .	" " " "
1862.	James W. Paige . . . . .	" " " "
1863.	Samuel H. Russell . . . . .	" " " " 1877.

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## TRUSTEES.

Thomas H. Perkins } . . . . .	Sept. 12, 1831.
William Prescott }	
David Sears . . . . .	
Thomas G. Cary } . . . . .	Sept. 6, 1854.
Francis C. Loring }	
Thomas H. Perkins 3d . . . . .	1859.
David Sears, Jr. . . . .	May 19, 1868.
Samuel G. Snelling . . . . .	April 19, 1873.
Edward Motley . . . . .	Feb. 20, 1877.

## PRESENT BOARD OF TRUSTEES, FEB. 20, 1877.

Thomas H. Perkins } . . . . .	Essex, book 971, page 120.
Samuel G. Snelling }	
Edward Motley }	













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